UNITY. FREEDOM.

THE

Unitarian

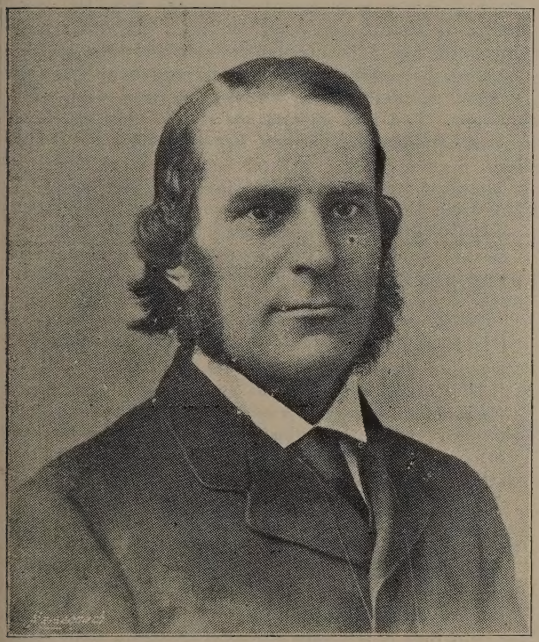
MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

No. 57. [Vol. V.—6.] June, 1908. ONE PENNY.



Mr. FREDK. NETTLEFOLD, London.

Born, Acton, London, April 6th, 1833. Was christened in the Church of England. Educated at Highgate and at the Hove, Brighton. Entered his father's business at 16, which was carried on at Holborn and Birmingham, his two elder brothers, Edward and Joseph, being already engaged therein—but he himself ultimately became the head of the firm. Quite early in life he was an active worker at Carter Lane Unitarian Chapel, London, being many years one of its Sunday School teachers, and was energetic in beneficent labours amongst the poor of the neighbourhood.

In connection with Unitarianism he was for a long period a member of the committee of the Sunday School Association and became treasurer and afterwards president. Of the British and Foreign Unitarian Association he has been a member through a considerable number of years, and was its president 1886-7, also President National Conference at Leeds, 1889, at which Dr. Martineau read his famous paper on "Organisation." He was elected first President too of the London and South-Eastern Counties Provincial Assembly.

Mr. Nettlefold has been a very generous helper of many philanthropic movements, has made munificent gifts to Free Libraries, Domestic Missions, to Unitarian Churches and Schools. He has nobly supported the Unitarian cause not only with ready service, but with his wealth. Every worthy appeal for the advancement of Unitarian principles has found in him a ready and sympathetic friend. He has been a persistent advocate of absolute freedom of thought in religious matters, and is a Unitarian of the most modern type. His means and abilities have been used as a sacred trust for the promotion of the highest good of his fellow men. Latterly, ill health has compelled him to withdraw from public activities from which his genial face, conspicuous presence, and exemplary energy have been greatly missed. His warmth of heart, his wholesome and inspiring influence, and his fine example, have long since won for him the respect, honour, and affection of a great multitude of friends and fellow workers. The grandest hopes for mankind will never perish while there exist such men as he.

HOMELY HINTS.

"My boy," said his father, "treat everybody with politeness, even those who are rude to you; for remember that you show courtesy to others not because they are gentlemen, but because you are one."

A woman always took care to be in good time at public worship, and on being asked how it was she could always come so early, replied: "It is part of my religion never to disturb the religion of others."

A good habit never grows without practice, and without practice it is lost. Von Bulow, an eminent pianist, is reported as saying, "If I stop practising for one day, I notice it in my playing; if I stop two days, my friends notice it; if I stop three days, the public notice it."

A Hardening Heart.

I said one day as I sat alone,
"I'll care no more for the woes of men;
The poor may starve, and the wretched groan,
And Vice, if it will, make the world its den.

"For why should I haunt each crowded street,
And risk my life in the fever-lanes,
With a yearning heart for all I meet—
And get but my trouble for all my pains?

"Or why should I sigh because youth will sin,
When youth but laughs at all my sighs?
Or shudder and weep at the drunkard's grin,
When the drunkard will drink until he dies?

"I'll yield no more to this vain unrest;
My heart shall grow harder day by day:
To live to one's self is surely best—
I'll try to be happy whilst I may."

And then I thought of a poor old man
Whose boy I had saved from a life of crime:
I thought of a widow sick and wan,
Whose heart had blessed me many a time.

"Yes, yes," I said, "there are two or three
For whom I may not have cared in vain—
A few I have saved from the surging sea
Of sin and sorrow and want and pain.

"But ever to gaze on that sea of tears
And watch the myriads drowning there—
To love them only to share their fears—
Oh! this is more than my heart can bear.

"To yearn as a mother for her child—
To offer a useless sympathy—
To brave all in vain the stormy wild—
No, no, the world shall be naught to me."

I mused awhile on what I had said.
In the garden I saw the spring boughs wave
In the sunny sheen; but my heart was dead,
And I moved through the house a living grave.

I seized my hat with a sudden start,
And cried, "What! let the world alone?
I would rather die of a broken heart
Than try to live with a heart of stone!"

A. R.

The Soul Wins.

By the Author of "Randal's Principle," "For All or None," &c.

CHAPTER VI.

It was a queer situation. Patty suspected that Jim had robbed Jasper Toone; and Jim suspected that Patty knew more about that robbery than she cared to say. Is it any wonder that he should think so, seeing that the night before it happened she herself had actually suggested to him the possibility of the crime?

And this suspicion was bad for Jim. Patty had already exercised much power for good upon him. He had learned to respect her, and this respect had been fast ripening into love. But now this perplexity was a shock to his faith in her integrity. And the shock was a real misfortune.

Most people fail to understand their individual power for good or ill over others. Patty did understand that she had been influencing Jim for good, but now she feared she had unintentionally influenced him in an evil way, and the very thought of it troubled her much. A heedless word—who knows its consequences for good or evil? Or what kind of soil such a seed may find? Even to inspire another's respect for one's character involves serious responsibility. It leads that other to put faith in his friend, and it demands care that such faith shall not be deceived, and therefore destroyed and lost. A man's faith in human nature may be shaken utterly by loss of confidence in a trusted friend. So much is he in that friend's keeping. But Jim did not think that Patty suspected him, nor did Patty dream that he had any suspicion of her. She feared for him, and was afraid that her hold upon him as a good influence was considerably less than she thought. And this worried her all the more because—whether she admitted it to herself or not—she loved him.

The next night, after dark, Jim was returning home late from the neighbouring town. At a lonely spot near the village he was suddenly startled by a sharp "Hist!" proceeding from some unseen person. He paused, looked round him, saw no one, then called out:

"Who's there?" This was followed by another "Hist!" and then he saw the forms of two men approaching him.

"Who are you? What do you want?"

"Hush! we are your friends. We want to see you privately, without anybody seeing us together, to warn you that the police have made their minds up that you were the man that robbed Jasper Toone."

"Well, if they have, they're wrong, that's all."

"That may be, but they may lay hold of you, for all that; and we thought we ought to tell you."

"Why the police have been to see me, and asked me a number of questions, and went away convinced that I could not have been concerned in it."

"But they're not satisfied. We've heard them talking to-day, as they were passing a field where we were working, and we were just over the wall where they could not see us. And one said, 'Oh, it's that Jim McCracken right enough. As soon as we can get a little evidence to go upon, we can nab him.' And we felt you ought to be warned, so that you might have a chance to get away."

"Get away? Why, if I were to go away, it would be just like saying that I had done the deed."

"Well, if you don't go, you may be taken."

"How is it, Tom Tickle and Jack Tranter, that you have suddenly become so interested in my safety?"

"We thought we ought to warn you about what we heard."

"Oh, indeed! How very kind of you!" proceeded Jim, somewhwat sarcastically. "Suppose I am the guilty man, and took your warning, what about

you? Wouldn't you be guilty of helping the culprit to escape? And if I am not the man, but perfectly innocent instead, why should you advise me to cut and run? It strikes me that you know more about this robbery than I do."

"What do you mean?"

"I mean what I say."

"Oh, do you? Well, that a nice return—ain't it?—for our trying to do you a kindness and give you a friendly warning. Please yourself; it's your own look-out now that we've told you, that's all."

"Then all I've got to say to you is: Thank you for nothing, and good-night."

And with this Jim left them, certain that they would not dare to molest or follow him.

The next day he saw Patty, and he asked her a pointed question:

"Do you think Tom Tickle and Jack Tranter have had anything to do with the Jasper Toone affair?"

This question startled Patty so that her face flushed up.

"Tom Tickle and Jack Tranter? Really, I have no idea at all."

"Do you think it's likely they have had anything to do with it?"

"I cannot say, Jim, whether it's likely or unlikely. Why ever do you ask?"

"Because they met me last night and urged me to take flight, saying that the police were going to take me into custody, and they seemed very anxious to warn me to give me a chance to get away."

"And what are you going to do?"

"Stay here, of course, like an honest man."

"Do you think Tom Tickle and Jack Tranter had anything to do with robbing Jasper?"

"I do," said Jim. "They seemed a bit angry because I would not follow their warning. They could only be actuated by one of two motives: either a friendly regard for me, or uneasiness about themselves. I know they have no friendly feeling towards me, so I am bound to suspect they have some anxiety concerning their own safety."

It remains to be seen whether Jim was right.

(To be continued.)

Literature.

"The Church of To-day—a Plea," by Joseph Henry Crooker; 75 cents. American Unitarian Association, Boston, Mass., U.S.A.

A very significant feature connected with this book is that, though it is written by a Unitarian minister, it is published jointly by three different religious denominations. It was issued simultaneously at the headquarters of the Congregational, the Universalist, and Unitarian bodies. This indicates that the author is rendering a service that is equally needed and appreciated by these denominations. Indeed, the work champions the need for public worship and the permanence of the Church as a human institution. In eleven chapters Dr. Crooker faces the problem of decline of public interest in Churches, investigates the causes, points out the remedies, describes what the Church contributes to society—its value as an institution—and proves its permanent necessity. "Religion grows, the Church declines," says Dr. Crooker. He considers that the decline is largely due to the fact that the churches are not modernised to suit the changed social conditions, as the following quotation will serve to illustrate: "The misfortune is that people fail to do in religion what they swiftly accomplish in every other department of life. When a particular tool, method, or agency anywhere else in life is outgrown, men do not stop using tools, or treating diseases, or living in houses. They at once provide something better. If a school is inadequate, the children are not allowed to grow up without education. Instead the school is reorganised, and at once put abreast of the times.

"How different with the Church! If its creed seems outgrown, or its forms appear antiquated to certain classes of people, they simply march out of it and leave it to die. But why not do for it what is done everywhere else?—go to work heroically, as Paul and Luther did—reform the Church, and put it in line with the age."

Such a work as this could only be written by one who knows very intimately the interior conditions of the Churches, and who has also a large experience of the world of men and things. Dr. Crooker knows well what he has here written about; he has packed his pages full of valuable suggestion and thought; and the result is a very able essay on a great subject. To all who are interested in any of the Churches and concerned about their future, this book is certain to be of immense service.

"Freedom of Fellowship in Religion," Proceedings and Papers of the Fourth International Congress of Religious Liberals, held at Boston, U.S.A., September 22-27, 1907, edited by Chas. W. Wendte—with fifty-five portraits; 5/- net. British and Foreign Unitarian Association, Essex Hall, London, W.C.

This quite ponderous volume of 650 pages is a precious record of the Boston Congress, not only to those who attended, but for any interested people who could not be there. It contains reports of over 100 addresses delivered at the Congress meetings by leaders of rational religious thought from nearly all quarters of the world, as well as official reports and descriptions of the various meetings. The speeches deal with subjects on many aspects of religion, theology, ethics, ecclesiastical polity, and social reform. The portraits include those of British and American leaders and several of European and Asiatic fame. From such a mass of interesting matter it is difficult to particularise. The book faithfully reflects the rational religious thought of our time. The frontispiece photographic group of foreign delegates adds to much of personal interest which the volume contains. Mr. Wendte, whose work as Secretary to the Congress, has done this crowning labour of editing the book in a manner well worthy of the cause it represents.

(Other Notices held over.)

Home Circle.

A mother is a mother still,
The holiest thing alive.—S. T. Coleridge.

We admire a good man, but we admire a good woman more. We believe in her more. All honour is due to the man who does his duty — but even more honour is due to the mother. No human being has a greater title to respect than the mother who does her full duty.

The measure of our belief in, and respect for, the good man and the good woman must be the measure of our condemnation of the man and of the woman who, whether from viciousness or selfishness, or from vapid folly, fails to do his or her duty in his or her special sphere.—Theodore Rooseveldt.

"Mother, how divine your mission
Here upon our natal sod!
Keep, oh, keep the young heart open
Always to the breath of God!"

A SLUM MOTHER.

A good mother is God's best gift, but a bad mother——

A shoeblack boy met the minister of a Liverpool mission with a radiant face. "What is it?" he was asked; "have you had a good day's work?" "Better than that,, sir" he replied. "Has someone given you a shilling?" "No, sir; better than that." "Then tell me what it is. "Please, sir, mother's dead. Now I shall have a chance."

A TRUE MOTHER.

A noble life, but written not
In any book of fame;
Among the list of noted ones
None ever saw her name;
For only her own household knew
The victories she had won,
And none but they could testify
How well her work was done.—Anon.

Princess Alice watched over her suffering children through the terrible crisis of diphtheria; but the physician enjoined her not under any circumstances to be tempted into any embrace, and she faithfully kept the injunction until it became her lot to break to her son the death of his youngest sister, to whom he was devotedly attached. The lad was so overcome that the agitated mother clasped him in her arms, and herself received the kiss that caused her own death.

The fairest word on earth that's heard;
On human lips the fairest word
Is--mother.
To whom such name shall once belong,
High honour hers, her whole life long,
A mother.
But all her earthly joys are o'er
Who is, and then, who is no more
A mother. —Carmen Sylva.

At the Lord's Table.

A lady highly connected, sensitive in nature, refined in taste, and cultivated in mind, some time ago was placed in one of those excellent institutions in which persons overcome by the passion for drink seek help and deliverance. She felt, after many months' residence, recovered, and longed to return to her family and home. She had a religious concern to take the Sacrament. She did so, and within three weeks' time was back again more helpless if possible than ever.

I saw her before she went home, and I saw her after she returned to the institution. It was at the Table of the Lord where the fire of hell was kindled in that lady's life, and I left her with a bleeding and an aching heart.

'Do this in remembrance of Me,' no more means that I should take intoxicating liquors, even if the Saviour Himself did (of which there is no proof), any more than that if I wanted to go to London tomorrow morning I should go round the town to hire a donkey, because when Jesus entered Jerusalem He rode on an ass.

I have a more excellent way in both cases, and I should not need to go far from home to find an ass if I had not sense to see and wisdom to use what was best adapted to the altered circumstances.—(From "Life's Battles in Temperance Armour," Chapter 34, by T. Whittaker.)

What is Unitarianism?

Unitarianism is Christianity, seeking a clear understanding of its own essential nature. It is Christianity rising to full self-realisation, coming back from its long and dreary wanderings, from its burdens of dogmas and ecclesiasticisms and ceremonials, to the simplicity that was in Jesus.

It is just natural religion. It is religion brought back once more to its universal elements. It is religion building on the one true, eternal foundation, God and man—love to God and love to man; building on the same unchangeable and eternal foundation that Jesus made plain to men and did all his building upon.

Unitarianism in its essence is wholly Christian. It has no fundamental element that is not Christian, simply because Christianity, centrally, as Jesus taught it, is natural, universal religion. Unitarianism is simply that natural, universal religion, developing and unfolding itself in the light of our century. In this developing and unfolding it reaches out for truth in all directions. It gladly accepts truth wherever found, in history, in science, in philosophy, in the other great historic religions of the world outside of Christianity. But the truth thus gathered from every source does not change God's fatherhood and man's brotherhood, planted by Jesus, and gone back to by every great teacher of Unitarianism in the past. It brings to these germs nourishment, just as rain and warmth do not change the nature of the oak or the rose to which they may come, but only nourish and perfect it.

J. T. Sunderland.

From Welsh Calvinism to Unitarianism.

By an Anonymous Contributor.

(NOTES FROM AN AUTOBIOGRAPHY.)

Born of humble parents in a North Wales village in 1867, I was sent out to work on a farm before I had reached the age of eight years, and have been a strenuous worker ever since. At fourteen I was apprenticed as a compositor at the office of a local newspaper in a seaside town, but owing to the firm changing hands I only completed four out of my term of six years, and rather than remaining as my "fellow P's" did under the new management, I preferred, like all other youthful aspirants, to venture my way up to London. In that wonderful City as a lad of eighteen I worked in the ranks of what are known in printing parlance as "turnovers," and in due course joined the London Society of Compositors, and remained in the printing craft for fourteen years, until I entered on a ministerial and regular journalistic career.

Brought up among the Welsh Calvinistic Methodists, I began to preach at sixteen, and showing, as it was believed among my friends, a strong penchant for the ministry, it was hoped that after completing my term of apprenticeship I would be induced to enter Bala College for what was deemed the necessary training. I declined, however, the generous offer of the Connexion to equip me for the ministry on professional lines, believing that a rough-and-tumble knowledge of the actual world was more necessary to a preacher of the Gospel of Jesus of Nazareth than a mere academic training. Therefore, as already stated, I determined to go to London in order to gain proficiency and experience in my calling. The notion, however, still lingered in my mind that I should ultimately enter the theological seminary at Bala, and with that object in view I diligently pursued my studies, poring night and morning over voluminous tomes of subtile philosophy and diving into the profoundest theological disquisitions, the metaphysics of Immanuel Kant and John Calvin, and the ingeniously bewildering orthodoxy of the old school of Welsh divines receiving my special attention. The only effect of all this reading upon me was to make me feel very sad. I seemed to live in another world —a world of dreams and unrealities. The world of work and toil and drudgery in which I actually lived and moved and struggled was only an unsatisfactory and miserable concern doomed to everlasting perdition. But the Bible was my salvation.

Turning in despair from the disquisitions of the divines to the old Book itself, endeavouring to ignore, for a time at least, all preconceived ideas, and banishing from my thoughts the subtleties of John Calvin and the whole crew of commentators and theological jugglers whose assumptions and puzzling logic and illogic had almost turned what brain I possessed into a chaos: I determined to make a strenuous effort to understand the Book of books for myself. I knew nothing of the Higher Criticism or of the discoveries of science; I had never heard of such a thing as a rational theology, nor had it ever dawned upon me that religion might be rendered compatible with common sense. I therefore once more—I say once more because I had already been through it once or twice—read the whole Bible carefully through both in Welsh and English, and by the aid of a Greek lexicon attempted after a fashion to compare many familiar passages in the New Testament with the original language. This process occupied my spare time for a year or two and when I had finished, my faith in the old 'orthodoxy' in which I had been so carefully and so tenderly nurtured from my cradle up was considerably shaken if not entirely undermined. What appeared to me particularly strange and unaccountable was the fact that I could nowhere in the Bible find any clue to the mystery of the Trinity—a belief in which I had always learned to regard as necessary for my salvation. But the word never occurs once from the beginning of Genesis to the end of Revelation. I told my trouble to the minister of the Welsh chapel of which I was a member. He was very kind and considerate; but thinking no doubt that the little "orthodoxy" I had left was worth some pains to save, he earnestly advised me to pray for light and guidance, and counselled me further to study the writings of a certain old divine whose name I am happy to say I have long forgotten. In order to assist me at once, as he thought, to have a taste of that somewhat obscure and lamentably neglected writer, he supplied me with a bit of a document that would admit me without further formality within the precincts of the famous Dr. Williams's Library in Gordon Square. Having found my way, however, into that venerable museum of theological antiquities and other literary treasures, the first thing that attracted my attention was a volume which turned out to be of a very different intellectual hue from the one recommended by my pastor as likely to meet my case. It was by an author whom, I have since learned, it is considered the correct thing to hold in intensest abhorrence by all true devotees of the traditional theology of the Calvinistic type. That was my first visit to Dr. Williams's, and the last for certainly fifteen years.

(To be concluded in next issue.)

The following are included amongst well-known Unitarians: John Milton, Sir Isaac Newton, John Locke, Charles Lamb, William Hazlitt, Dr. Priestley, Benjamin Franklin, Sir Charles Lyell, Sir Henry Roscoe, Dr. W. B. Carpenter, Charles Dickens, Mary Carpenter, Florence Nightingale, R. W. Emerson, Dr. W. E. Channing, Henry Wadsworth Longfellow, Francis W. Newman, Oliver Wendell Holmes, James Russell Lowell, Nathaniel Hawthorne, William Cullen Bryant, Mrs. Gaskell, Frances Power Cobbe, Dr. James Martineau, Stopford Brooke, Dorothea Dix, Julia Ward Howe, Theodore Parker, etc.

Social Service.

VIVISECTION.

VIVISECTION: The dissection of an animal while alive, for the purpose of making physiological investigations.—Webster's Dictionary.

We can render social service to our fellow human beings by doing all we can to discourage whatever tends to brutalise and blunt the noblest sympathies. Even cruelty to animals is cruelty to human beings—for it makes the cruel disposition. Those who can be hard and merciless to any defenceless creatures are not likely to be more soft and kind to their fellow humans. It is well to have a humane religion, but most inconsistent of us if we ourselves act inhumanly or justify others in so doing. If we preach of the humaneness of God, of his divine pity, sympathy, love,—and encourage practices that are pitiless—the sincerity of our preaching will have to stand the judgment of our conduct.

And then we look for a kingdom of God on earth, a heavenly state of brotherhood and love, and in the meantime work for a truer order of society in which unjust and unbrotherly social conditions shall be no more. Yet there will be little hope of a more brotherly relationship between man and man if we continue to train our fellows in cruel and brutalising practices that kill all tender feeling and freeze the finer sympathies out of the soul.

In "The Shambles of Science" a book by L. Lind af Hageby, and L. K. Schartau, two students of physiology, there is a chapter entitled "The School of Mercilessness," part of which we reproduce here:

"No person of truly refined mind could be a vivisector. Those who volunteer into the army of vivisectors must feel no shame at inflicting pain on the small and the helpless.

What is the influence on the young students who attend vivi-sectional demonstrations? We do not hesitate to say that, as a rule, it is distinctly brutalising, that the majority of the students are tainted by the callousness towards the sufferings of the animals which is so clearly demonstrated by their seniors. Very often vivisection is received like a kind of entertainment; there is laughter and merriment, and nearly always there is evidence that most of the students find the proceedings extremely 'exciting.'"

"The school of mercillousness is certainly no school of heroism. We once saw a young man who was most interested in a vivisection; he squeezed the exposed lungs of the dog as if they had been a kind of sponge; he touched as many interior parts as he could reach, and had assumed a lofty scientific mien. During another lecture a few days afterwards, the lecturer asked whether any of the students would be good enough to allow him to demonstrate a little experiment with electrical currents on one of them. No one in the class answered. The lecturer then turned to one of them, which happened to be the young man so bold and scientific the other day, and said: "Will you let me demonstrate this on you?" The young man grew very pale and stammered something. 'It is not at all painful' said the lecturer. The young man still hesitated, and looked as if he thought science the most foolish thing in the world. We could not help laughing, a few more joined us, and so the young man, after having been reassured that it was not painful, unwillingly went through his ordeal."

"The effect on laboratory attendants must of necessity be most debasing."

"Young boys unemployed in these laboratories are especially to be pitied."

"It is degrading for a man to spend a life in acts of cruelty, but it is ten times more so for a woman."

"The woman-vivisector has arrived. She 'works' with perfect tranquility, and is above all anxious to blot out sentiment."

"Will women who have been trained at the vivisection-table become gentle, loving mothers?"

(Information and literature, gratis, can be had on application to "International Anti-Vivisection Council," 32, Sackville-street, London, W.; "National Anti-Vivisection Society," 92, Victoria-street, London, S.W.; "The Humanitarian League," 53, Chancery-lane, London, W.C.)

Postal Mission Work.

By MISS FLORENCE HILL,

Hon. Sec. Central Postal Mission and Unitarian Workers 'Union.

The reports which have come in from thirteen affiliated Postal Missions show that much excellent work has been done during the past year. The stir created by the preaching of the Rev. J. R. Campbell and other exponents of the New Theology is evidently awakening a fresh and more thoughtful interest in religious subjects.

We desire to remind all friends and supporters of the Postal Mission that the Annual Meeting of the Central Postal Mission and Unitarian Workers' Union will take place in Whit-Week on Thursday afternoon, June 11th, at Essex Hall. The president Miss Tagart, will take the chair at two o'clock. The meeting is open to the public; no tickets are needed. Postal Mission correspondents and religious inquirers who are within reach of London, will be particularly welcome. We are expecting representatives from the Postal Missions of Liverpool, Manchester, and other affiliated societies, and hope to hear interesting details of their work. Mr. Newell will say a few words about the progress of the Suffolk Village Mission, and the Rev. R. H. Lambley will speak on the "Need of Postal Missions work in Australia." The programme of the Unitarian Whit-week Meetings may be had at Essex Hall. The meetings extend from Tuesday afternoon to Friday evening, and close with the Public Meeting of the National Unitarian Temperance Association, which every Unitarian Christian should attend. We know by statistics that there are very many hundred postal mission corresponidents and inquirers in and near London, and would urge them

to take this opportunity of becoming more closely acquainted with the Unitarian movement.

At the monthly Sunday Afternoon Postal Mission Conference, held at College Chapel, Stepney Green, in May, Miss Edith Gittins, of Leicester, gave an interesting and suggestive address on "The Sunday School." The next Conference will take place on Whit-Sunday at five o'clock, and the Central Secretary, Miss Hill, will be pleased to welcome any visitors to the Conference and the Social Talk and Tea which follows.

We continue to receive many letters in answer to our advertisement in the "Christian Commonwealth," and there is an increasing demand for the loan of theological works. The silent but far-reaching influence of the books lent out is strikingly shown in the letters which come. I quote a few passages from one recently received:—

"The packet of books you have lent me for circulation amongst inquirers is slowly but surely doing their work of spreading the truth. I have been circulating some in a village about six miles distant with good results. A young man of education and standing has become very studious of Unitarian literature. In another village several officers of a prosperous church have read many of the books; one man read a book three times over to remember the choice passages, and mind you! these people were bitterly hostile! Another young schoolmaster has become an outspoken defender of the truth. Mr. B— is sowing the seed and doing a quiet, good work. The books Williams' 'Beliefs and Opinions of a Unitarian,' Savage's 'Religion of Evolution,' Crooker's 'The Supremacy of Jesus,' Wood's 'The Bible: What it is and is not,' Crosskey's 'Genesis and Creation,' have been appreciated in a way I cannot find words to express. They have been a help and inspiration to us. This is the testimony of all the other readers. I send 2s. 6d. for Channing's 'Perfect Life,' and Martineau's 'Endeavours after the Christian Life,' the remainder can go towards postage expenses. We are now trying to arrange a conference amongst ourselves for mutual help. Thanking you very much for your kindness to us all.—Yours, etc., etc."

Our only regret is the evident fear of the Unitarian name so constantly expressed. If only those who reverence and love the doctrines taught, would boldly declare for Unitarianism, and be ready to suffer and sacrifice for the cause—the noble protest would soon vindicate the name, and we should hear no more about "coldness," "infidelity," and the many other sins Unitarians are accused of. Meantime, we earnest Unitarians must "learn to labour and to wait," and must remember that only a hundred years ago to deny the Trinity was "blasphemy," in the eyes of the law, and Unitarians were shut out from public offices and held their chapels and meeting houses by an uncertain tenure. All this is now changed. It is for us who now inherit religious freedom to make use of it for the propagation of a pure, enlightened and reasonable faith.

Notes and News.

The Ashton-under-Lyne Unitarian Church is bequeathed £1,000 by the late Mr. Thomas Davies, of Blackpool, payable at the death of his widow.

Some anonymous friends of "The Modern Movement in Religion" have issued a small pamphlet of "Selected Quotations' taken from various sources, being in effect a "Multiplex Manifesto" upon the new trend in Religion. This new trend as illustrated from these quotations is rationalist, ethical, and humanitarian. No publisher's address is given, and no price, and therefore it does not appear who are responsible for the pamphlet.

In a certain town the Nonconformist ministers met at each others' houses once a month to discuss matters connected with their work as pastors and preachers. On one occasion a paper was going to be read on "Tolstoi's Religion." A day beforehand an elderly Primitive Methodist Minister, a member of this monthly meeting, wrote saying:—"You must excuse my attendance. I know as much of Tolstoi's Religion as I care to know. If the other ministers have a mind to discuss that subject I have no desire to object, only I think I can find better employment for my time."—How he did employ his time that afternoon did not transpire. A little more of Christ's Religion in his heart would have sent him to the meeting.

The Sixth Summer Session for Sunday School Teachers will be held at Manchester College, Oxford, from 10th to the 18th of July. A good programme of lectures is promised. Particulars from Mr. Ion Pritchard, Sunday School Association, Essex Hall, London.

The Upper Brook Street Church, Manchester, has decided to hold a Bazaar in March, 1909, to raise £1,000

The Lord Street, Oldham, Unitarian P.S.A. has just completed its first 12 months after a successful year of work. The Annual Report is a very encouraging record beginning with sixty men and ending with 127 on the roll. "Be not merely good, but good for something!" is its motto.

There is a Unitarian Union of Churches in the district of the Khasi Hills, Eastern Bengal, India, which held its last annual meeting at Shillong, when five churches were represented. It was decided to start a Unitarian Mission at Cherrapoonjee. This Union has printed a new Unitarian Hymn and Service Book containing 427 pages octavo foolscap size.

The Unitarian Van Mission has started out on its summer campaign with its four vans, one in Scotland under the direction of the Rev. E. T. Russell, B.A., the new missionary for Scotland; another for London and District; a third on tour from Manchester to Birmingham; and the fourth in South East Wales. There has been a splendid response of ministers as volunteer missioners. The arrangements are under the direction of the Van Mission Superintendent, the Rev. T. P. Spedding.

Under the auspices of the Missionary Conference has been issued by the Rev. T. P. Spedding, "A

Holiday Guide" to Unitarian Churches at holiday resorts with a list of recommended boarding houses. For a penny stamp with address to Mr. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, Stockport, any person can get a copy.

The Good Friday meetings of the Manchester District Sunday School Association held at Chowbent were attended by a very large assemblage of friends in delightfully sunny weather, and the proceedings included a morning sermon on Sunday School work from the Rev. J. H. Weatherall, of Bolton; annual business meeting in the afternoon, including a resolution passed in support of the Licensing Bill; an evening meeting, when two papers were read; and the provision of lunch and tea for the visitors. The Rev. J. J. Wright and his helpers deserved all the thanks expressed for the excellent arrangements made for the visitors.

The North Midland Sunday School Association annual meetings were held on Easter Monday at Nottingham—with good attendances in spite of inclement weather. There was an impressive sermon from Rev. Edgar Daplyn on "Ideals," and a paper from the Rev. John Ellis on "Guild Work" followed by discussion.

The Annual Conversazione of the North Cheshire Unitarian Sunday School Union at Gorton on Saturday, April 19th, was a gathering of about 150 school workers. It was resolved to hold a United Musical Festival in October. There was an address from Mr. J. Chadwick, of Manchester, and an excellent musical and dramatic programme provided by the Gorton friends.

The Mayor of Leigh, a Methodist, has recently been preaching in the Unitarian pulpit of that town.

The Yorkshire Unitarian Lay Preachers' Union consists of lay preachers who do not preach for a fee or pecuniary reward, they give their services out of love of the cause. The half-yearly Conference at Sheffield in April reported that twenty-one members of the Union conducted ninety-two services during the previous half-year.

The Rev. Gertrud von Petzold has drawn crowded congregations to her services at Bremen in Germany.

The Rev. Thomas Lord, Congregationalist, age 100, still preaches constantly. Seventy years a teetotaler, never a smoker, and accustomed to regular exercise, —these things account for much.

Many Unitarian Churches and Bands of Hope have been active in promoting support of the Licensing Bill.

The Bolton District Sunday School Union Spring Conference in April at Leigh, included an address by Mr. Richard Robinson, of Manchester, on "Christianity and Public Ownership," which provoked a helpful discussion.

Every Unitarian congregation ought to secure a parcel of the special Whitsuntide issue of "The Christian Life," 52 pages, 100 portraits (see advt.)

The late Mr. Caleb Ashworth Tate, of London, has left £2,000 to the Unitarian Home Missionary College, Manchester; and the same amount also to the British and Foreign Unitarian Association; to Manchester College, Oxford; and to the Sustentation Fund for Augmenting the Stipends of Unitarian Ministers.

The Rev. R. J. Campbell, M.A., of New Theology fame, has recently preached in the Nottingham High Pavement (Unitarian) Church.

The Ministers' Institute (Unitarian) met at Manchester College, Oxford, as usual in Easter week, when a good attendance of ministers listened to the following papers: "Church Federation," by the Rev. Joseph Wood; "Ethical Infallibility," by Professor Jacks; "Socialism," by Rev. J. Bruce Wallace (Congregationalist); "Wordsworth," by the Rev. P. H. Wicksteed; and "The Alleged Cruelty of Nature," by Rev. E. J. Fripp.

Mr. Fred Maddison, M.P., preached special sermons at the Unitarian Church, Richmond Hill, Ashton-under-Lyne, on April 26th to large congregations.

The Easter meetings of the South Wales Unitarian Association at Alltplaca, were crowded and of an inspiring character and included four religious services.

The Manchester District Association United Bazaar during Easter Week realised something over £2,000 clear.

The Whit-week programme of meetings in London in connection with the British and Foreign Unitarian and the Sunday School Associations, will no doubt draw a large number of Unitarians from various parts of the country. (See advt.)

A writer in the "Westminster Gazette" thinks that the falling off in membership of orthodox churches is due to the progress of Unitarianism.

The National Unitarian Temperance Association had a well attended meeting at Essex Hall ,London, on Wednesday, April 29th, Rev. P. H. Wicksteed, M.A., Rev. W. G. Tarrant, B.A., Dr. Blake Odgers, K.C., and Mr. Fred Maddison, M.P., taking part in passing a resolution in favour of the Licensing Bill.

In "The Christian Register" U.S.A., recently the Rev. J. T. Sunderland had an article on "Unitarian Lay Preachers in England—a lesson for America."

The South East Wales Unitarian Society held its annual meetings at Pontypridd on Monday, April 27th, when gratifying progress was reported.

The London Guilds' Union (of Young People) visited the League of Comrades at Bermondsey, Wednesday, April 29th, when an address on "Books and Life" by the Rev. H. Rawlings, M.A., was discussed.

The Bury District Sunday School Union Annual meeting was held at Chesham, Bury, on Saturday, April 25th, the report showing an increase of scholars and a decrease of teachers.

The London District Unitarian Society held its annual meeting at Essex Hall, on May 13th, with an unusually large attendance when an increased income was reported, and the rules and constitution were so altered as to make the society representative of churches as well as of individuals.

The Western Unitarian Union held its annual Assembly at Newton Abbot on May 14th. The Rev. Rudolf Davies, B.A., continues his work as District Minister along with his new pastorate at Gloucester. The proceedings were hearty and encouraging.

The Midland Sunday School Association Quarterly Meeting was held at Oldbury on May 16th, and amongst other things decided to arrange for a series of addresses from a competent teacher on "The principles of Teaching."

The Northumberland and Durham Unitarian Christian Association Spring Conference was held at Darlington on May 18th, when the Rev. A. Hall, M.A., advocated the institutional Church, and Vivisection was deplored.

The Annual Meeting of the London Domestic Mission Society at Bell-street Mission, Edgware Road, was presided over by Mr. Fred Maddison, M.P., and the three missionaries made interesting reports of the work.

The fifth annual meeting of the London Laymen's Club, held on May 8th, reported the establishment of lay preaching and lecturing, and "Boys' Club Advisory" Sections, and other active work in the furtherance of Unitarianism.

The Liverpool Domestic Mission Society was held at Mill Street Mission, Liverpool, on May 11th, when serious losses of subscribers by death were deplored, and a debit balance of £413 was reported after a year of much useful activity.

PULPIT CHANGES.— Rev. Lucking Tavener resigned at Ipswich, to become minister at Lydgate, Yorks; Rev. J. Hardinge Matthews resigned, Kingswood, Birmingham, owing to ill health; Rev. A. Thornhill, M.A., resigned, Failsworth, Manchester; Mr. Edward Morgan, B.A., Unitarian Home Missionary College, Manchester, Minister-elect to Unity Church, Bolton; Rev. Alfred Amey, Pudsey, resigned owing to ill health; Rev. A. Hermann Thomas, M.A., resigned, Great Meeting, Leicester.

DEATHS.—April 9th, Mr. James Sharples, Prestwich, Manchester, 72; Rev. W. H. Herford, B.A., April 27th, at Paignton, Devon, 87 years; Mr. John Dodgeon, Padiham, 70; Mr. F. T. Mott, Birstall, Leicester, March 14th, 83 years; Mr. R. F. Vallance, Mansfield, April 18, 51 years; Mrs. A. M. Harwood, April 16th, Forest Gate, London, 64; Mrs. Thomas Latham, Newhall Hill Church, Birmingham; Mr. John Aldred, Ainsworth Chapel, near Bolton, April 27th; Mr. John Hill, Rotherham, April 23rd, aged 76; Mrs. Thomas Holt, Walshaw, Bury, April 28th, aged 68; Alderman John Green, Stockton-on-Tees; Mrs. Robert Ginns, Hinckley, May 7th, aged 41; Mrs. Blazeby, wife of Rev. Wm. Blazeby, at Southport, May 11th; Alderman James Kerfoot, J.P., May 10th, Dukinfield, aged 70; Prof. Jean Reville, at Paris, May 6th, aged 53; Elizabeth Baker, Torquay, May 14th, aged 73; Mrs. Asher Smith, London, May 15th, aged 72; Mr. A. E. Paterson, of Bowden, May 19th, aged 56.

YARMOUTH.—Visitors to this famous HEALTH RESORT are offered COMFORTABLE APARTMENTS near the BEACH, at moderate charges. Address letters to MRS. WALLIS, 20, Walpole Road, Newtown.

Anniversary Meetings, Essex Hall, London.
WHIT-WEEK, JUNE 9—12, 1908.

Tuesday, 9th June.

SUNDAY SCHOOL ASSOCIATION MEETINGS.—The Delegates of District Societies and Unions meet at Essex Hall at 11 a.m. LUNCHEON at the Holborn Restaurant at 1. Tickets, 2/6. Business Meeting at Essex Hall at 3. Tea at 4-15. Paper at 4-45 p.m. by Rev. A. COBDEN SMITH on 'The Making of a Sunday School.'

THE ESSEX HALL LECTURE delivered by PROFESSOR DR. GUSTAV KRUGER on 'DOGMA AND HISTORY.' SIR W. B. BOWRING, BART., will take the chair at 8 p.m. Tickets 1/- Any Member of the B. & F. U. Association who sends a stamped addressed envelope to the Secretary, *not later than Tuesday, 26th May*, will receive one Free Ticket (not transferable).

Wednesday, 10th June.

RELIGIOUS SERVICE at Little Portland Street Chapel (near Oxford Circus) at 11-30 a.m. Sermon by REV. R. TRAVERS HERFORD, B.A. Collection in aid of the Funds of the Association.

ANNUAL BUSINESS MEETING at Essex Hall at 4 p.m. when the PRESIDENT will take the Chair. The Treasurer's Statement of Accounts will be presented by MR. HOWARD CHATFEILD CLARKE, and the Committee's Report by the Secretary, REV. W. COPELAND BOWIE. The Election of Officers and other Business will be transacted. TEA in the Council Room 5-30 to 6-30.

PUBLIC MEETING at Essex Hall at 7-30 p.m. Opening Address by the President, SIR W. B. BOWRING, BART. Speakers: MRS. HODGSON PRATT on 'Religion and Peace'; REV. C. J. STREET, M.A., LL.B. on 'Religion and Temperance'; MR. JOHN WARD, M.P. on 'Religion and Labour'; MISS EDITH GITTINS on 'Religion in the Family'; REV. MATTHEW R. SCOTT on 'Religion and the Man in the Street.'—*This Meeting is open to the Public.*

Thursday, 11th June.

DEVOTIONAL SERVICE, 9-30 a.m., at Essex Hall. PAPER at 10 a.m. by the REV. W. WHITAKER, B.A. on 'THE CHANGING SOCIAL BASE AND THE FUTURE OF OUR CHURCHES.' Discussion.

MEETING at 12 o'clock on 'Women's Work in connexion with with our Churches,' when the formation of a LEAGUE OF UNITARIAN WOMEN will be considered.

THE Annual Meeting of the CENTRAL POSTAL MISSION and Conference of Unitarian Workers at 2 p.m. Tea at 4. THE UNITARIAN MINISTERS' MEETING in the Council Room, Essex Hall, at 3-30, open to Ministers only. Chairman, REV. V. D. DAVIS, B.A. Address by REV. L. P. JACKS, M.A. Discussion. Tea at 5-30.

CONVERSAZIONE at the PORTMAN ROOMS, BAKER ST. W. The PRESIDENT and LADY BOWRING will receive from 8 to 8-30. Tea and Coffee from 8-30 to 10-30. 'ROYAL BLUE' Band will provide Music. Tickets 1/-; on and after 10th June, 2/- Evening Dress optional.

Friday, 12th June.

MEETING of Representatives of District Associations and Societies at 10-30 a.m., to confer with the Home Mission Committee. Chairman, Rev. CHARLES ROPER, B.A.

THE LOCAL TREASURERS of the Association will meet the Treasurer, the Chairman, and Members of the Finance Sub-Committee at LUNCHEON at 1 o'clock.

THE NATIONAL UNITARIAN TEMPERANCE ASSOCIATION Annual Meeting at 3 p.m., the President, the Right Hon. the Earl of Carlisle, in the Chair. The Report of the Committee will be presented and the officers elected.

THE UNION FOR SOCIAL SERVICE Annual Meeting at 3 p.m., the President, Rev. P. H. Wicksteed, M.A., in the Chair.

At 4 p.m. joint meeting of the Temperance Association and the Union for Social Service. Mr. PERCY ALDEN, M.P., will give an Address on 'TWENTIETH CENTURY PROBLEMS.' Tea at 5-30.

PUBLIC MEETING at Essex Hall, arranged by the National Unitarian Temperance Association, at 7 p.m.

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— OR —

THE COMMITTEE

Of every Unitarian Congregation, and to Church Members.

THE EDITOR OF

"The Unitarian Monthly"

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